



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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THE MAKING OF A BIBLE.*

The pen which records the incidents of forty years spent among the Sioux Indians has been busy all that time in preparing the Scriptures for the use of that tribe, and we take great pleasure in gleanings from the pages of this volume some illustrations of the process by which the Dakota language, as yet unwritten, was learned by Christian missionaries, reduced to a written form, grammatically analyzed and mastered, and finally enriched by a complete version of the Scriptures of the Old and New Testaments.

The beginning of missionary work among the Dakotas dates from the year 1834, when two brothers from Connecticut, by the name of Pond, built their cabin on the bank of Lake Calhoun. Dr. Williamson and Mr. Stevens followed them the next year, and on the first of June, 1837, after a journey of nearly three months from Massachusetts, the Rev. Stephen R. Riggs and his wife Mary, missionaries of the American Board, landed from a steamer at the point where the Minnesota empties into the Mississippi, and there entered into the wilderness in which they were to sojourn forty years, as the friends and teachers of the Dakota Indians.

Their first business was to master the language, and in this they had such meagre aid as could come from a vocabulary of five or six hundred words, which Mr. Stevens had gathered from the brothers Pond. Beyond this they must get their ears opened to catch strange sounds and their tongues trained to utter them; and the fleeting sound must be presented to the eye and perpetuated by fixed characters upon the written page. The English language might serve some purposes in the missionary work, but Dr. Riggs says, "for the purposes of civilization, and espe-

cially of Christianization, we have found culture in the native tongue indispensable." How the work was done we must let our author tell in his own way:

It was no part of our business to make the Dakota language. It was simply the missionary's work to report it faithfully. The system of notation had in the main been settled upon before Mary and I joined the Mission. It was of course to be phonetic, as nearly as possible. The English alphabet was to be used as far as it could be. These were the principles that guided and controlled the writing of Dakota. In their application it was soon found that only five pure vowel sounds were used. So far the work was easy. Then it was found that x, and v, and r, and g, and j, and f, and c, with their English powers, were not needed. But there were four clicks and two gutturals and a nasal that must in some way be expressed. It was then, even more than now, a matter of pecuniary importance that the language to be printed should require as few new characters as possible. And so "n" was taken to represent the nasal; "q" represented one of the clicks; "g" and "r" represented the gutturals; and "c" and "j" and "x" were used to represent "ch," "zh" and "sh." The other clicks were represented by marked letters. Since that time some changes have been made; x and r have been discarded from the purely Dakota alphabet. In the Dakota grammar and dictionary, which was published fifteen years afterward, an effort was made to make the notation philosophical, accordant with itself. The changes which have since been adopted have all been in the line of the dictionary.

SOME PECULIARITIES OF THE LANGUAGE.

The language of counting in Dakota was limited. The "wancha, nonpa, yamne"—one, two, three, up to ten, every child learned, as he bent down his fingers and thumbs until all were gathered into two bunches, and then let them loose as geese flying away. Eleven was *ten more one*, and so on. Twenty was *ten twos* or *twice ten*, and thirty, *ten threes*. With each ten the fingers were all bent down, and one was kept down to remember the ten. Thus when ten tens

* MARY AND I. Forty Years with the Sioux. By Stephen R. Riggs, D. D., LL. D., Missionary of the A. B. C. F. M., etc. Chicago. W. G. Holmes, 1880.

were reached the whole of the two hands was bent down, each finger meaning ten. This was the perfected "bending down." It was opawinge—one hundred. Then when the hands were both bent down for hundreds the climax was supposed to be reached, which could only be expressed by "again also bending down." When something larger than this was reached it was a *great count*—something which they nor we can comprehend—a million.

On the other side of *one* the Dakota language is still more defective. Only one word of any definiteness exists—*hankay*, half. We can say *hankay-hankay—the half of a half*. But it does not seem to have been much used. Beyond this there was nothing. A *piece* is a word of uncertain quantity, and is not quite suited to introduce among the certainties of mathematics. Thus the poverty of the language has been a great obstacle in teaching arithmetic. And that poorness of language shows their poverty of thought in the same line. The Dakotas are not, as a general thing, at all smart in arithmetic.

A HUMBLE HOME.

After three months spent at Lake Harriet, Mr. Riggs joined Dr. Williamson at Lac-qui-parle, two hundred miles in the interior, where the latter had erected a log-house, a story and a half high. In the upper part were three rooms, the largest of which, ten feet by eighteen, was appropriated to Mr. Riggs and his wife. He says:

That room we made our home for five winters. There were some hardships about such close quarters, but all in all, Mary and I never enjoyed five winters better than those spent in that upper room. There our first three children were born. There we worked in acquiring the language. There we received our Dakota visitors. There I wrote and wrote again my ever-growing dictionary. And there, with what help I could obtain, I prepared for the printer the greater part of the New Testament in the language of the Dakotas. It was a consecrated room.

I went to New York City and was, the next seven months, engaged in getting through the press the grammar and dictionary of the Dakota language.

Of the various hindrances and delays, and of the burning of the printing office in which the work was in progress, and the loss of quite a number of pages of the book which had to be again made up, I need not speak. They are ordinary incidents. Early in the summer of 1852 the work was done—and done I believe to the satisfaction of all parties. It has obtained the commendation of literary men generally, and it was said that for no volume published by the Smithsonian Institution, up to that time, was the demand so great as for that. It is now out of print and the book can only be bought at fancy prices.

The question of republication is sometimes talked of, but no steps have been taken yet to accomplish the object. While as the years have gone by, and the book has been tested by Dakota scholars and found to be all that was ever claimed for it, yet, in case of a republication some valuable additions can be made to the sixteen thousand words which it contains. The language itself is growing. Never probably in its whole history, has it grown so much in any quarter of a century as it has in the twenty-five

years since the dictionary was published. Besides, we have recently been learning more of the Teeton dialect, which is spoken by more than half of the whole Sioux nation. And as the translation of the Bible has progressed, thoughts and images have been brought in which have given the language an unction and power unknown to it before.

PROGRESS.

The various steps of progress in translating the Bible are not distinctly traced, but the general outline is given as follows:

Late in the fall of 1839 the Gospel of Mark and some other small portions were ready to be printed, and Dr. Williamson went with his family to Ohio where he spent the winter. The next printing of portions of the Bible was done in 1842-'3, when Dr. Williamson had completed a translation of the book of Genesis. We had now commenced to translate from the Hebrew and Greek. This was continued through all the years of our missionary life. So far as I can remember there was no arrangement of work between the Doctor and myself, but while I commenced the New Testament, and having completed that, turned to the Psalms, and having finished to the end of Malachi, made some steps backward through Job, Esther, Nehemiah and Ezra, he, commencing with Genesis closed his work, in the last months of his life, with Second Chronicles, having taken in also the book of Proverbs.

Before leaving the subject of Bible translation let me bear testimony to the uniform kindness and courtesy which Dr. Williamson extended to me through all this work of more than forty years. It could hardly be said of either of us that we were very yielding. The Doctor was a man of positive opinions, and there were abundant opportunities in prosecuting our joint work for differences of judgment. But while we freely criticised, each the other's work, we freely yielded to each other the right of ultimate decision.

In the latter part of 1863, Mr. Riggs devoted himself to a revision and completion of the New Testament, and in the following autumn he spent three months in the Bible House, reading the proof of the New Testament. Dr. Williamson had also added a revised Genesis and Proverbs, and the Bible Society began at that time to make electrotype plates of the version.

The multiplication of Dakota readers during the next few years gave a new impulse to the work of translating the Scriptures, and by 1870, the Psalms, Ecclesiastes, the Song of Solomon, and Isaiah, together with the other four books of Moses, were added to what had been printed five years before. In the summer of 1872 the book of Daniel was translated, and in the winter that followed the first copy of the Minor Prophets was made.

The Bible in its complete form, translated, electrotyped, printed, and bound, appeared in the spring of 1879, and not long after Dr. Williamson, who had contributed so much to its excellence, fell asleep at the age of eighty years.

These copious extracts indicate with sufficient fullness the difficulties and the delays incident

to so great a task as the rendering of the entire Bible into a new and barbarous tongue; but it tasks the imagination to tell what the fruit will be of such protracted toil. But this we know, that the Book has power to waken thought, to quicken conscience, to convict of sin, to manifest the love of God, to reveal good tidings of great joy. It is a civilizing and evangelizing power, mighty for pulling down the strongholds of sin, effectual in building up the kingdom of Christ. The Dakotas are a different people to-day from what they would have been had not Riggs and Williamson given them the Scriptures.

DE. S. H. COX BEFORE THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Memorial notices of the Rev. Samuel Hanson Cox, D.D., which have recently appeared, have, almost without exception, made special mention of the profound impression which was produced by an address which he delivered in London in 1833, at the anniversary of the British and Foreign Bible Society. It gives us pleasure to reproduce from the "Monthly Extracts" of that Society for May, 1833, the following report of the address, which, although evidently incomplete, presents the characteristic features of Dr. Cox's style. The comparison, which his statements suggest, between those early days in the history of this Society and the present, will doubtless awaken sincere gratitude in many hearts:

The secretary read a letter from the Rev. Dr. Milnor, of New York, introducing the Rev. Dr. Cox as the representative of the American Bible Society.

THE REV. DR. COX: If, my lord, I am unable to speak, I could easily weep for joy. But, for a moment, permit me to disenchant myself from the poetry, or the delusion, of a scene like this before me. I have slept, my lord, but one night on the island of my ancestors; and it is not three weeks till three o'clock this afternoon, chronometer time, since I stepped from the quay at New York. When the commission, to which I feel myself utterly inadequate, was handed to me, it was with regret, on many accounts, I received it; for I feared that I should never be able to reach this country by the 1st of May. I embarked, however, on board the ship Sampson; and the God of the Nazarite of Dan, controlling the winds, has brought me to your shores thus soon.

That solemn and invisible agent* of the great God, which has strewn Europe and Asia with corpses, visited our land during the last summer, and our city too, and three or four thousand of its breathless victims were not the whole of its devastations there. I am myself, my lord, a relic spared, to the wonder of many, by the mercy of God; and though it has happened that, in the transatlantic voyage which I was advised to take for the restoration of my health, I have been brought here, I have really feared to approach a scene of such excitement as the present, lest it should make England my grave. But if there be

any cause in which I should wish to be offered on the sacrifice and service of your faith, I would say, may it be in the same cause in which Death has chronicled and canonized the names that have been read to us this morning! It was, my lord, with a thrill that increases my nervous debility that I heard of the translation of Hill;† and I know that the undulations of this report will find their echo on the western shores of the Mississippi.

The statistics of the Daughter Institution, I presume, I need not in detail bring before your view. The seventeenth anniversary of that Institution, by the will of God, will be held in New York to-morrow week; and very shortly afterward, I trust, its Report will take wing and fly across the Atlantic to the bureau of your secretary. To that I shall refer the Christian public of Great Britain for some facts, in reference to circles and centres of light there, which infidel commentators never saw, and which infidel pens could never describe. Why should it be, that English and American feeling should not be one in that sacred unity, to the description of which we have just listened with unmingled delight? Whatever may be the prejudices or dislikes, national or provincial, that may exist on either shore, I know of one renewing element; and it shall bring from the chaos the light of celestial unity, the light of the love of God. I am a monarchist in relation to the kingdom of heaven; and I am glad to know that that circle of heavenly light includes in one, and not in more communities, all those who love our Lord Jesus Christ in sincerity. And allow me to say, that I, with you, despair of any other influence than that of the Highest producing this unity. I look at other expedients, if taking the lead on this subject, as among the dreams of the cloister and the stupidity of the dark ages. Why, my lord, they might as well attempt the enterprise of tunnelling the Atlantic, and lighting the dark aperture with the scintillations of infidel philosophy, and of thus promoting the mutual intercourse and good feeling of the two continents. What interest, my lord, can Englishmen have in degrading their own offspring? Just as much as we have in dishonouring our sires. The Christian religion, my lord, is the grand medium of enlightening the world, and it is an everlasting one; but, as a subordinate one, the English language is not contemptible; for since Babylon was confounded, and its builders were dispersed abroad, I know of no medium through which the Sun of Righteousness promises so well to shine on all nations, as that of those whose mother tongue is Chatham's language. I remember to have heard, I scarcely know from what respectable authority, that Dr. Waugh once said to an American clergyman who had just returned from a visit to Scotland: "Well, my young friend, how did my countrymen receive you?" "They received me well, sir," said he, "partly for your sake; partly because I was an American; but more because I was a Christian." "Ah," said the venerable man, "it is Christianity, my dear son, that can bind the world together! it can bind heaven together; it is the only indissoluble tie, and it is only that which constitutes the legion of honour of the King of kings." I recollect, too, another sentiment, which was eloquently stated by a premier of England during a previous reign: "England and America," said he, "England and

* The cholera.

† Rev. Rowland Hill.

America, the mother and the daughter, against the world!" How correct this may be as a political maxim, it belongs not to my province nor to yours to explain; but I would Christianize the sentiment a little and introduce it to this platform: "England and America, the mother and the daughter, *for* the world!" What hurt, sir, would it do to the antipodes, or to the natives of any clime where there are men that have souls for whom Jesus Christ died, if they should receive from our hands the volume of that wisdom which has been orthodoxly called, "the Eternal Spirit's vital energy," against which, saith St. Paul, "there is no law?" I do not like, my lord, and America does not like, nullification; but I think legislation would be nullified if it should speak against the influence of the Spirit of God. We have long looked at your operations, read your reports, and prayed over them in silence; we have rejoiced at your successes and sympathized in your trials, and rejoiced in the ascendancy of the pure and correct principles of the British and Foreign Bible Society. And, my lord, these principles are ours. We have no false courtesy, that scorns to learn of you; and, while we wish not to do less than you, we are willing that you should do more. You have the birthright by Heaven's gift. Go on, and fill its measure in the conquest of the world. I believe we have now seventeen power [steam] printing presses in operation in Nassau Street, where our Bible Society is located, where we now print one thousand Bibles a day; and, adding fractions to integers, we have distributed nearly two millions. The pledge, given very solemnly and with consideration, that we would supply all the famishing districts of our country with copies of the Scriptures, has been virtually redeemed. I say virtually; for to some districts, where the influence of Italy prevails, we have no access. Our income this year will surpass, I believe, \$100,000. I trust the people of America are rising in the love of the cause of temperance and in the love of the cause of the Bible. And while I see, sir, that the clouds are dispersing, and heaven's pure light shines more efficiently and simply on our country, I see that the children of enslaved Africa feel an influence which shall make a freeman of the slave, and a servant of Christ of the master. We believe, sir, that this will be done; and our trust, while it is all in God, does not inspire lethargic and drowsy feelings and desires. We are an active people, as well as an orthodox people; we believe in doing, as well as in believing; for unto us it is given, on the behalf of Christ, not only to believe on him, but to do and to suffer for his sake. This is a glory which passeth not away, which sheds insignificance on the glory of nations, and raises the soul into a disposition that grows higher and larger and better, the longer it is cherished. I would not trespass on your time, but would just observe, that we rejoice in the success of our common cause. We believe a consummation is on the wing; and we believe scarcely more in the existence of the infinite God, or that he is the rewarder of those who diligently seek him, than that it shall be for his glory and for our good to see this sublunary creation restored to a life richer than that which the first Adam could either keep or lose. In the language of Dr. Dwight, we believe "that the Spirit of God shall baptize the spirits of this globe's population, and that from Nova Zembla to Cape Horn, and

from California to Japan, the spires of Christian temples shall gladden the eye of the traveller, and the notes of salvation shall vibrate on his ear." I conclude, my lord, by representing the Christians of two hemispheres united in saying, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Foreign Department.

PERSIA.—We take satisfaction in announcing the arrival of the Rev. William L. Whipple at Tabreez, from which place, under date of August 27th, he wrote as follows:

It is with deep gratitude to God that I am able to report our safe arrival at our final destination, and that we are in the best of health. Notwithstanding the long and tedious journey and the intense anxiety at times in having to travel through countries whose languages we could not use or understand, and having to come over some dangerous ways, and in intense heat by day and extreme cold by night, yet the Master whom we delight to serve has brought us to our journey's end in excellent health and spirits and in good time. It is therefore with feelings of profound thanksgiving for his care over us all the way, that I write at this time.

Mr. Whipple and his family had to stay two nights and a day at Poti, which is considered very unhealthy, and a week at Tiflis, where the mercury stood at 103° in the shade and the dust was stifling. From Tiflis to Djulfa (the border town of Russia and Persia) they rode for four days and three nights, the coach stopping only to change horses. At Djulfa, they were met by servants with a carriage from the Mission, which made the latter part of their journey more comfortable. After a brief rest, Mr. Whipple proposed to go to Oroomiah, where he would attend the annual meeting of the Mission and conclude arrangements with the brethren for Bible work.

MEXICO.

FROM A LETTER BY REV. H. P. HAMILTON.

MEXICO, Sept. 10, 1880.

MY DEAR SIR:—I have made a three weeks' trip to Cordova, Orizaba, Puebla, and some of the surrounding towns. I paid visits to all the Protestant congregations and schools in those places, and spoke a few words about our work to some of the congregations. I talked about colportage with two men, one of whom will work for us as soon as he has finished a contract he has on his hands.

We have most encouraging reports from our colporteur in Tabasco. He calls for more books, although we have sent him five large boxes. He says however that opposition has begun, the "Fanatics" having started a paper with the special purpose of opposing the Bible, which they denounce as Satan's book, and the most demoralizing work ever circulated among them.

COLPORTEGE IN TURKEY.

FROM A LETTER BY DR. ISAAC G. BLISS.

CONSTANTINOPLE, Sept. 17, 1880.

Our colporteur at Bagdad died some weeks since, and the English consul kindly took charge of our books and telegraphed to Mr. Andrus. Another man has been found and sent to the work.

A colporteur who has been absent four months, visiting towns and villages on the southern coast of European Turkey, has just returned full of fever, and yellow as saffron, but having sold 552 copies of the divine word, he is ready to start on another tour as soon as he regains a little strength.

The brother who is at work in Paphlagonia is greatly encouraged and sends very fair weekly reports of sales. The Turks of that region have taken many copies of the Bible and Testament, and manifest much interest in the statements made by the colporteur.

The little pamphlet of "Specimen Verses" is much sought for, and its distribution is quite a help to our work.

THE BIBLE COMPARED WITH OTHER SACRED BOOKS.

In the General Council of the Presbyterian Council at Philadelphia, the "Inspiration of the Scriptures" being under discussion, the Rev. Dr. Murray Mitchell, of Edinburgh, said:

My life has been spent mostly in the East, and it has been my duty to study, with the greatest care, the religious tenets and creeds of the heathen nations. I can say this: that I have found no argument so convincing, even to a native of India, in regard to the truth of Christianity, as just to ask him to take his own book, whatever it may be, and look on this picture and on that. Comparing them feature by feature, I think the result must be that he will say that this must be the book of man, but that is the Book of God.

Rev. N. Sheshadri of Bombay, and Dr. McKenzie of China, followed in the same strain, bringing their testimony from heathen lands to the inspiration of Scripture as being made apparent by comparing the Bible with the best books which heathen nations have ever produced.

BIBLE WORK IN RUSSIA.

The readers of the *Record* will surely be interested in learning more than has hitherto been published in these pages, of the efforts made by Russian subjects to circulate the Scriptures among the destitute and ignorant in that great empire. The following extracts are taken from the reports of the Society for Disseminating the Holy Scriptures in Russia, for the translation of which we are indebted to a correspondent in St. Petersburg. On the principle of "helping those who help themselves," the Managers of the American Bible Society have taken great satisfaction this year in proffering and sending pecuniary aid to promote the extension of this laudable undertaking.

Shortly after the appearance of the New Testament in the Russian vernacular, early in 1863, there was formed in St. Petersburg a private cir-

cle of friends, who undertook the task of disseminating among the masses this sacred book, and of placing it within reach of those who, through ignorance, poverty, or other similar causes, were deprived of the privilege of possessing it. Thus was laid the foundation of the Society for the Dissemination of the Holy Scriptures in Russia, which on the 2d of May, 1869, was honoured with the imperial sanction.

The rules of the society are: 1. To disseminate only Scriptures sanctioned by the Holy Synod. 2. To sell bound Scriptures as largely as possible, but to distribute gratuitously among the very poor, as well as in hospitals, asylums, prisons, and to furnish schools at reduced prices, so far as the means of the society will allow. 3. In order to promote the sale of Scriptures at a uniform price, it was decided to undertake the cost of transmission.

Besides this, it comes within the object of the society to make use of colportage as freely as possible. The common peasant prefers purchasing from a hawker; those confined in prisons or working during long hours in mills cannot become possessed of the word in an ordinary way; it must be brought to them. There is a wide difference between a book seeking a purchaser and a book being offered for sale at a minimum price. An example illustrates this: A Petersburg bookseller, who sold books from a stall at the police bridge, in the heart of the city, once bought a prettily bound New Testament from one of the society's colporteurs, and placed the purchased copy among his other books, in full view of purchasers. But instead of finding a purchaser the volume laid there several months, till its binding had become bleached, while the same colporteur (a woman) sold by colportage from 200 to 300 copies each month.

The founders of the society, when they started with this object in view, soon found that they themselves could only devote spare hours occasionally to the glorious work. They therefore speedily appointed duly qualified colporteurs, from whom the society required love to the work, honesty, knowledge of the Holy Scriptures, and a willingness coupled with zealous self-sacrifice; in one word, a call to the work was looked upon as necessary. The society was especially fortunate in obtaining from the commencement the services of O. B. F. In 1863 this zealous colporteur commenced travelling to Nijney, the Volga Districts, then the Saratoff Steppes on to the Caucasus, where he tried to circulate the Holy Scriptures in regions where the existence of a New Testament was unknown. In one village of the Saratoff Steppes alone, 168 copies of the New Testament were sold. Among the mountains of the Caucasian range, in the villages where soldiers were billeted, 8,000 copies were disposed of during two years. Everywhere he was a welcome guest; everywhere his precious burden was received with ecstasy.

"This should have been a long while ago," said a Saratoff merchant on hearing of the existence of the newly started society in St. Petersburg. "Thank God! at last we have it," said a young apprentice in Atkarsk, on feeling a copy of the New Testament actually resting in his hands. "For such a copy one may safely part with life," said a soldier, clasping the New Testament in his arms. "This book is my life, and I will not part with it till death," said another. One man, having given up his copy to a lady to

whom he could not say nay, drove seven miles after the colporteur and would not rest until he had obtained a fresh copy for himself, and on receiving the copy he exclaimed, "I thank thee, most merciful Father!"

The attractiveness of the gospel is evident from the following narrative: In 1865 our colporteur F. had to await the arrival of the steamer on the Volga, during three short days, on the Samara wharf. Time was whiled away in narrating stories from life and reading aloud. Among the passengers was an excellent reader. "I asked him," says F., "to read us extracts from Luke's Gospel. He read the first eight chapters. The effect was past describing. Would to God I were an artist to paint the scene! A sailor, ready for his work, lantern in hand, was riveted to the spot, and with open eyes and fixed gaze followed the reader's every word. Beside me sat a woman, mute with astonishment, exclaiming, 'What a wonderful book!'"

The pastors of the church met the establishment of the society with great sympathy. "Your work was a reply to the intent thoughts of my heart, and I am ready to co-operate in any way," wrote a village priest to us. "No one can more wish you God-speed than I do," wrote another priest, as he offered his services as collaborator of the society.

In the same year a dissenting missionary of the old faith wrote to the society: "I rejoice and wish the society every success; more than all, I desire success to the gospel of the Saviour contained in the New Testament, of which many of our villages know entirely nothing." We lay great stress on the co-operation of the clerical body; we see in it a pledge of success. "This is in reality our work!" exclaimed one of the worthiest pastors of the church. Further, we are well aware how difficult it is for pastors of a poor outlying district to procure the word of God for dissemination at a low figure among their parishioners. Hence our society is fortunate in having secured the support of many zealous fellow-workers among the clergy of the Orthodox Russo-Greek Church. Their number at the close of 1868 was 167 priests. Several priests, in their zeal, at the Eastertide, travelled through their parishes, packs on their backs, advocating the possession of the Holy Scriptures and the perusal of their contents. One priest writes: "The books were received with great pleasure by the common people, but the most eager of the buyers were the children of the schools. By the light of the torch they every evening read a few pages of Holy Writ on leaving school, and by this means kept their home circle from frivolous conversation."

Sixteen years have now elapsed since the foundation of the society. During this time there have been disseminated:

In 1863....	2,450 copies.	In 1871....	72,867 copies.
" 1864....	4,747 "	" 1872....	84,976 "
" 1865....	13,385 "	" 1873....	66,162 "
" 1866....	19,849 "	" 1874....	33,373 "
" 1867....	17,433 "	" 1875....	42,932 "
" 1868....	27,716 "	" 1876....	39,473 "
" 1869....	19,591 "	" 1877....	46,847 "
" 1870....	42,841 "	" 1878....	42,727 "

Total in sixteen years..... 577,369 copies.

Of this number about 22,000 have been either presented or sold at half-price to prisons, hospitals, asylums, schools, and poor people. It should be remarked that the catalogue prices are so low

that they do not cover cost of purchase, binding, and expenses of transmission; these charges are met out of the contributions of friends.

The above-mentioned 577,369 copies were disposed of principally in European Russia; but Finland, the Caucasus, the Chinese frontier, and the confines of Siberia, were not found too distant for the labours of the society. At the same time the number of workers, originally but eight, gradually grew; and at the close of 1878 there were seven colporteurs and 607 members and co-workers, many of whom received books from the depot at St. Petersburg for disposal. Truly, seven colporteurs for all Russia is not too many, but we experience great difficulty in finding suitable persons for this onerous work. We prefer fewer but experienced men. It is not desirable to operate with the word of God as with other books; not only is the distribution of importance, but the manner of dissemination and the persons reached are of great moment; therefore colporteurs are chosen only from the number of co-workers, and only after more or less training and examination.

The society has no capital or fund, but carries on its work solely by the voluntary contributions of well-wishers, who in sixteen years gave in all 79,101 roubles, 32 copecks, of which the members of the imperial family of Russia gave R.7,535 = 50 cents to a rouble.

The above short account presents a limited view of the work of the society during the first sixteen years of its existence. Compared with the demands of our vast country, it is but as a drop in the ocean. Doubtless there are thousands of places whither the word of God has not yet penetrated; we stand in need of more colporteurs, and gladly would the society distribute gratuitously in larger numbers to hospitals, asylums, and schools. Many times has the society been compelled to decline assisting such institutions for want of means. The society would especially desire to cheapen the price of books offered for sale, but this can only be done by more ample contributions to make up the loss.

In order to place the society in a position to fulfil its high mission of supplying every one who wishes it with a copy of the sacred book, we appeal to all our beloved countrymen and solicit the aid of all who are willing to assist in the propagation of the word of God among our Russian people. We further ask active voluntary co-operation in this great and blessed work, in seeking pecuniary and active help of others; and finally, we ask for warm, hearty prayers to the Giver of every good and perfect gift for the spread of the glorious light of the word of God in the hearts of the Russian people, that they may be born again into a new and holy life.

The society is composed of about forty elected members, aided by co-labourers of both sexes. Its funds are raised by voluntary contributions, or by solicitors appointed for the purpose. The distribution of Scriptures takes place under the immediate supervision of the members themselves, who are provided with a written attestation from the president. All the members are expected to contribute annually to the society, the amount being left to their own discretion. They are also enjoined to make known as widely as possible the aims and wants of the society, and to give circulation to its reports and pamphlets.

EAGERNESS OF THE RUSSIANS TO OBTAIN THE SCRIPTURES.

The statements already quoted from the reports of the Russian Bible Society are fitly supplemented by other accounts of its colporteur work, which we find in the *Baptist Missionary Magazine*:

A colporteur came to a Greek convent near Moscow. He laid his Testaments on the table in the refectory, and offered them for sale. Immediately he was surrounded by all the nuns. One of them wished to buy a Testament in large type, but had not the money necessary for its purchase. Seeing her great desire to have the book, the colporteur told her he could easily wait for the money; the nun was very much astonished that the man without knowing her, acted thus. Some time after, he came again into that same convent. The nun paid her debt most thankfully, and said she could not find words to express the comfort she found in reading that book. "It is life! it is freedom!" she exclaimed; and this time she bought a Bible.

The same colporteur went with a load of Testaments down the Don to a priest living there; and while travelling he sold in villages, to the value of fifty roubles, partly Testaments, to people belonging to the Malakan sect. A Russian peasant bought a Bible, having to borrow the money in four different houses; a police-officer also bought a few Testaments, and expressed a desire to be a member of the Bible society. Travelling farther, at a station the colporteur was unpacking his Bibles in the railway-carriage, when a man approached him, asking what the books were. Purchasing one of them, he showed it to the other passengers in the carriage; and in a quarter of an hour's time all the ten Bibles were sold, and the people said, "Do bring us some more another time." In a town he met with a man who seemed so pleased to get a Testament in the Russian language, as till now he only had it in the Slavonic language; he said, "We will read together with my wife. God has sent you among us." The Testaments brought to that priest by the colporteur were accepted with delight; he was surprised that any one had taken such trouble as to bring them over so far. As that priest has several parishes under his care, he will be able to sell these Gospels among the people, and he thinks of having a Bible depot at his house. The colporteur visited many other different places, where he sold a number of his books.

The Bible society sent a good stock of Testaments for sale to a priest living in a village. On the following Sunday, after church service was over, the priest told his parishioners that a Testament ought to be found in every household. He added, "In it you will find God's love to man," and spoke highly of the efforts of the Bible society in spreading the gospel all over Russia, and selling it at a very low price. He urged the people to buy the Testaments, and told them to take them when they went in the fields, etc., adding, "You will find in God's book the salvation of your souls." In two weeks the priest had sold fifty Testaments, children from ten to thirteen buying them also, and with much joy taking them to their homes. Another priest took great interest in spreading the sale of the Testaments. In another village a priest passing one Sunday

afternoon close by the windows of a cottage heard some one reading aloud; it was a master-mason reading the gospel to his men from a Testament, old and torn. When they knew the priest had nice, well-bound ones to sell, they very willingly bought a quantity of Testaments both for themselves and for others.

CHINA.

The depository of the American Bible Society at Shanghai contained 89,543 volumes of Scriptures, either entire or in portions, on the 30th of June. They were valued at \$7,458 39. They are in the Wenli, Mandarin, and several local dialects, Arabic for the use of Mohammedans, English, and most of the continental languages.

This depository has disbursed 45,314 copies of the Bible and portions of the Bible, during the six months ending June 30th. It has received 62,000 volumes in Chinese, printed for the Society by the American Presbyterian Mission Press, besides additions from the presses at Peking and Foochow. From the latter place has come an edition of the New Testament with references. The efficient agent of the Society for China and Japan, Rev. Luther H. Gulick, has engaged three foreigners who devote all their time to distributing the Bible among the Chinese. One of these men is at work in Shanghai, visiting every steamer which leaves the port with Chinese passengers, and also visiting the native shipping. Another travels in this and the neighbouring provinces, while the other has been travelling up the Great River, penetrating to Sze-chuen Province. This Society has also supplied the steamers which trade along the coast and up the river with a good copy of the Bible in English for the cabin, and in Chinese for the Chinese quarter.

Grants of the Scriptures in Chinese are made to any who apply, on the one condition that a report be given of the manner of disposing of the books.—*The Temperance Union, Shanghai.*

MEXICO.

LIGHT IN A DARK PLACE.

The Rev. John W. Butler is interested in building a church in Tulyehualco, an old Indian town about twenty miles from the city of Mexico, at the base of the mountain ridge Teutli, and the poor people of the town, earning scarcely enough by daily labour to supply the necessities of life, are contributing from their poverty to erect it. As in other noted cases, the call for a place of common worship is due to the reading of the word of God and Christian publication. In telling the history of the case in *Zion's Herald*, Mr. Butler says:

Over a year since, God led the footsteps of a young Indian to our mission house. He briefly told his story. The word of God and some of our religious tracts had fallen into his hands. Their precious truths had reached his heart. The Holy Spirit opened his eyes, and then used him as the human instrument for the conversion of his family and some of his neighbours. We say, "for the conversion of his family." This must be modified; for the father refused to listen to the word, and on seeing his entire family, wife and children, all embracing the "new religion,"

he left them and has never since returned to their home. * * *

While the son explained all these matters to us, he did not once show the least doubt but that God's hand was in all, and that he should some day have the joy of seeing his father converted. He wanted us to visit them and preach to them. We did so. The little Indian hut was crowded with attentive listeners. During the services a couple of light showers of stones were thrown against the building, instigated, it is thought, by this father. But we continued uninterruptedly our services and returned unharmed to our homes.

The next time we found the little hut too strait for our purposes, so we preached under the trees to between twenty and thirty people. Now we have in this place over sixty followers who are compelled to hold most of their services under the trees, as they have no hut large enough to accommodate them. According to the law of the country, such services must be held within an enclosure, and for four months in the year the heavy rains make such meetings almost impossible; and then, besides, occasional showers of stones are apt to be more dangerous under the trees than under a roof.

Now, is it any wonder that these poor people have conceived the idea of building a church? We think not, and hence we are helping them to realize their desires; and so would any reader of the *Herald* who could have witnessed a meeting which we recently held in the interests of the project. The people, remember, are all poor, so they cannot pledge sums of money. Their daily earnings are scarcely enough to supply the necessities of life. Hence they could not offer their services free for any length of time; but as they began to consider what they could do, one man rose and said, "Instead of 37½ cents a day I will be content with 25 cents, and will give one day's earnings every week toward buying material." This was the key-note, and was followed by similar propositions from others; and this is the spirit in which they are working. The work is about one-third done, and as soon as the rains are over in October, it will be pushed to completion. The joy of these people seems unbounded as they contemplate their finished church. A little help will go a great way here and enable us to plant thus a light "to shine in a dark place."

We must not fail to mention another interesting incident in connection with the work. A few weeks since this young man of whom we speak above, and who now has charge of our work there, induced the organist of the Catholic church in Tulyehualco to attend one of our services. The result was that the organist was at once "persuaded," and resolved to throw in his lot with the people of God. Our native preacher brought him to us after a few days to show us a man who had been converted from Romanism after age had turned his hair white. He asked us to give him a Bible. We selected a good-sized one with large type for this aged convert and commended to him its constant study. Not many days had passed when he returned. His face was all aglow, and placing his hand over his heart he exclaimed, "Oh sir, I cannot tell what a great boon you gave me in that book. Since I began reading I feel like a new creature. I have within me something I never felt before. I am so happy and contented now."

Yes, dear reader, the word of God is still

"powerful" to renew and make happy. Yes — blessed be his name! — it is the same word that you have for your comfort and peace. It does for these poor, benighted Mexicans just what it does for you. Help us, that with it we may yet reach the multitudes around us who still walk in "great darkness!"

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

The past month was one full of labour, but of much interest to me and profit to the Bible work. I visited Chico on the first Sabbath, Tehama during the week, Red Bluff and Flat Schoolhouse the second Sabbath, and Redding during the week. On the 16th I took stage for Scott Valley, and on my way down the western slope of Scott Mountain, I was thrown from the stage but not hurt, though I had to walk seven miles to the next station, with the temperature at ninety degrees in the shade. On Sabbath, the 22d, I preached at Crystal Creek in the morning, at Oro Fino in the afternoon, and at Fort Jones in the evening, having ridden during the day twenty-five miles.

I had the heartiest co-operation of the ministers of all denominations on my tour, and much interest is manifested in our volunteer plan.

ILLINOIS AND WESTERN INDIANA.

Morgan County Bible Society, as heretofore, makes an excellent record. It is one of the foremost auxiliaries in Central Illinois. This year they repeat their \$500 donation of last year. The anniversary was held in the Christian Church at Jacksonville, Sabbath evening, June 27th. The Rev. Dr. L. M. Glover, a life-long friend of the cause and the oldest pastor in Jacksonville, had been requested to prepare a *Wycliffe Memorial* sermon for this occasion, but was taken very ill before the evening of the meeting, and sent in the manuscript, which was read for him. It was an excellent exhibit of the history of the English Bible from the days of Wycliffe to the present. This address derives a mournful interest from the fact that it was the last effort of the author, who, shortly after the anniversary was called to his reward, being sincerely mourned by the whole city where he had laboured earnestly and successfully for more than thirty years, in connection with the First Presbyterian Church.

IOWA.

Our five men are now pushing forward the canvassing work, and we hope for good results this fall and winter. Crops are abundant and the people are hopeful.

On August 8th we held our anniversary (Mt. Vernon Bible Society) in Mount Vernon and Lisbon; at the former place in the morning, and at the latter a general Bible meeting in the evening. The congregations were large and the services excellent. We have one of the best auxiliaries in the State.

KENTUCKY, EASTERN AND MIDDLE TENNESSEE.

August was an excessively hot month, and some of our county agents and colporteurs have almost fainted by the way; but with God's help

they have gotten through without material injury. The contributions received by the county agents are decidedly encouraging, while those of the colporteurs are above the average. The canvass of Carroll and Davies Counties, Ky., has been satisfactorily completed during the past month, and our faithful county agent, Wm. Kay, has finished that of Sumner County, Tenn.

MINNESOTA.

M'Leod County Bible Society is in a very good condition, out of debt, and donates to American Bible Society \$32 71. Chippewa County Bible Society has been much stirred up by the liberality of the Parent Society, and is resolved upon improvement in its methods of work. Waterville Bible Society has done better this year and has a good prospect for the year to come. Houston County has done well in visitation and distribution, but crops have been destroyed now for the eighth time in ten years.

MISSOURI.

The summary of colportage work is as follows: 345 days of service, 4,319 miles travelled, 4,734 families visited, 1,091 found destitute of Scriptures, 844 families and 562 individuals were supplied, 3,276 volumes of God's word, valued at \$1,089 48, have been distributed to the needy, by sale or gift, in fourteen counties.

Colporteur Minick says that many of the common people never before heard of the American Bible Society, and think its aims must be selfish. Colporteur Markham finds the people to be largely Romanists. A priest warned them against the Bible and ordered them to burn all they had. The colporteur had given a Bible to a poor Catholic woman, at her earnest request, and her husband burned it. Colporteur Allen finds the poorer classes most ready to purchase, especially the coloured people, and he has sold some Bibles to Catholics; often the father is more willing than the mother to have one of our Bibles.

NEBRASKA AND COLORADO.

The past month has been devoted to personal visitation of Bible societies and committees in Colorado, Nebraska, and Wyoming Territory. One noticeable feature is the general disposition to pay all debts to the Parent Society. Very many auxiliaries have accomplished this, and the rule of purchasing for cash has stimulated the desire to be free from debt. The kindness of the American Bible Society, in making donations of cheap books when auxiliaries could not advance payment, has given general satisfaction. The improvement in the condition of depositories is another gratifying feature of the Bible work here. There is a more general care taken of books in the depositories of auxiliaries than formerly.

I mention with satisfaction that the two colporteurs reporting for last month have both effected sales beyond their expenses, though they were able to spend but a few days in the work for want of books.

NEW MEXICO AND ARIZONA.

I have enlisted the various Protestant ministers of New Mexico in our good work, and also some of the members of the churches; but there are only about one hundred and fifty American church members in this field and about the same number of Mexican Protestants, and all are poor. There are a few merchants who are

friendly to the Bible cause, and they will help us to some extent.

I found with a Protestant Mexican the Bible which had led him to Jesus. He prized it highly and has possessed it for about thirty years. It is full of notes (his own), is well used and well cared for. Some day I shall procure it for the American Bible Society, with its history.

OREGON AND WASHINGTON TERRITORY.

The month closes with favourable results to the Bible cause. During August I attended the Columbia River Conference of the Methodist Episcopal Church, at The Dalles, and the Oregon Conference at Eugene City, both of which I addressed on the Bible cause; and favourable resolutions were adopted, pledging continued support to the American Bible Society in its great and noble work. As your representative I was very kindly received by the brethren.

The last Sabbath of the month I spent in Klikat County, W. T., where I attended the annual meeting of the Klikat County Bible Society at Goldendale. Addresses were made by Rev. W. T. Koontz, of the Methodist Episcopal Church, and your Superintendent. This Society is only one year old, but its sales during the year were \$66 05, and the contributions to the Oregon Bible Society amounted to \$47 85. The county will be canvassed by volunteer agents.

My receipts for the month were \$154 10.

WESTERN VIRGINIA.

I spent the second Sabbath of the past month at Point Pleasant, Mason County, and the third at Ravenswood, Jackson County, where more than usually interesting anniversaries were held, and liberal collections secured.

The colporteurs have done tolerably well, considering the intense heat which nearly overpowered some of them—the thermometer registering from 90 to 100 degrees in the shade.

Last week I addressed the Conference of the Methodist Episcopal Church, South, at Buffalo, Putnam County, and received a hearty welcome from the Bishop and the brethren of that body. The southern heart is with us, and it has a growing appreciation of the extent and necessity of our work. If the South were blessed with ample means, the American Bible Society would reap a rich reward.

TEXAS.

During the past month, on the invitation of the Rev. C. H. Ellis, presiding elder of the Comanche District, Methodist Episcopal Church, South, I accompanied him on his visits to four of his "quarterly meetings." We travelled about 200 miles, the object of the journey being to provide ways to furnish the people with the Bible. In this Mr. Ellis did me valuable service. His is a mission district. The country being new and unprovided with houses of worship, the meetings were held in a very primitive manner, under rudely constructed arbors or wide-spreading trees, where there was a sufficiency of grass and water. Whole families came in wagons from a distance, and camped on the ground for days, that they might enjoy a season of religious service. At the night meetings, the torchlights, the wavering shadows, the singing of the happy worshippers, were most suggestive and interesting. Among twenty church organizations there are only three church buildings. The people contributed of their scanty means to

secure Bible depositories at the county-seats. Many gave their last "quarter," and one man who had no money gave ten gallons of molasses, which we afterwards sold for \$3 75. We had with us small Testaments which were sought eagerly by the people, especially by the young. Results: In Comanche County, \$25 50 were raised; in Hamilton, \$36 20; in Coryell, \$35 50, besides pledges yet to be paid. The American Bible Society has in each case granted equal sums in books to aid in carrying out plans to supply the Scriptures to the destitute through the volunteer efforts of friends of the cause.

The colportage plan is gaining wonderfully upon the sympathies of the people. This encourages us. May the Master bless the seed sown this month!

HUNTERDON COUNTY BIBLE SOCIETY, N. J.

The sixty-fourth anniversary of this auxiliary was held August 31st, in the Presbyterian Church of Lambertville. The annual sermon was preached by the Rev. J. H. Smock, of Reading, after which an interesting address was given by Ashbel Welch, Esq.

The treasurer reported the receipts for the past year from the Presbyterian, Reformed, Methodist Episcopal, and Lutheran Churches, to be \$693 63; from the cash sales of books, etc., \$34 26.

At the afternoon session, reports of delegates to other societies being called for, the Rev. J. H. Smock and Rev. C. S. Converse responded; the Rev. Dr. Hanlon, of Pennington, addressed the society, urging the importance of Bible study, and the Rev. R. G. Wilder, of Princeton, delegate from the Mercer County Bible Society, spoke of the Bible work in India, where he had laboured as a missionary for twenty-four years.

MECKLENBURG COUNTY BIBLE SOCIETY, N. C.

This old auxiliary met in annual convention at Sardis Associate Reformed Presbyterian Church, on the 11th of August, 1880, Gen. J. A. Young, president, in the chair. He introduced Rev. W. T. Waller, of Charlotte, who preached an appropriate and excellent sermon from the text, "But the word of the Lord endureth for ever." From the president's report we extract the following: "The society is free from debt, and the treasurer has in his hands the sum of \$200 28. The depository reports \$67 90 worth of Bibles and Testaments in his department, with which to commence the work of the ensuing year; and your executive committee report the canvass of our county completed, and its destitution supplied with the word of divine truth."

The report of the executive committee says: "The field canvassed by the Rev. W. S. Haltom was the eastern half of the county, including the city of Charlotte. Results as follows: Number of miles travelled, 419; families and business places visited, 1,203; destitutions found, 292; destitutions supplied, 184; number of books sold, 560, valued at \$138; books donated, 100, valued at \$23 75."

On motion, it was ordered that fifty dollars be appropriated to purchasing an additional supply of books for the depository, and that the sum of \$150 be forwarded to the American Bible Society, for which certificates of life membership in it be asked for Gen. John A. Young, Messrs. A. G. Neal, Jacob Duls, E. P. Cochrane, and E. K. P. Osborne.

WYCLIFFE SEMI-MILLENNIAL.

The State of New Jersey, always forward in the good work of Bible distribution, has just held an important and most interesting convention, composed of delegates from all the Bible societies of the State, to commemorate the semi-millennial of Wycliffe's English version. By the courtesy of the authorities the State-house at the capital was placed at the disposal of the convention—a graceful act on their part, by which, without sectarianism, they have recognized that public sentiment which yields to the Bible the place it is entitled to occupy as the basis of the political fabric. "Without the Bible," as a distinguished speaker remarked, "the State would not be possible."

The assembly chamber was well filled with delegates, and the galleries were occupied by a large number of prominent citizens and ladies, who, although not delegates from societies to the convention, were not less interested in the objects of the meeting. A marked and important feature of the convention was its representative character. Not only the various religious denominations, but the Protestant colleges and seminaries, the different learned professions, the pulpit, the bar, the judiciary, the solid yeomanry, in fact all the influential classes in the State, were represented in this grand gathering of the friends of the Bible. The programme was quite extensive, occupying the time of the convention for four sessions, beginning on Tuesday morning, September 21st, and closing at noon on Wednesday. The papers were limited, not in theory but in fact, to half an hour, and all the exercises were conducted with that punctuality and life which are the sure safeguards against weariness.

The topics discussed and the names of the authors are as follows: "The Life, Times, and Labours of John Wycliffe," by Prof. James Strong, of Drew Seminary; "William Tyndale and his Bible," by Rev. William S. Langford, of Elizabeth; "The Bible in New Jersey," by Rev. George Sheldon, D.D., State Superintendent for the Parent Society; "The English Bible; Its Relations to the English Language and Literature," by Rev. Richard G. Greene, of Orange, N. J.; "The Bible as Promoting Intelligence," by Rev. James McCosh, D.D., President of Princeton College; "The Divine and Human Elements in the Bible," by Rev. S. M. Woodbridge, D.D., of the Theological Seminary at New Brunswick; "The Bible, the Book for All Ages," by Rev. Joseph Few-Smith, D.D., of Newark; "The Bible in Education," by Rev. Wm. H. Campbell, D.D., President of Rutgers College; "The Authorized Version and the Present Revision," by Rev. Wm. H. Green, D.D., of Princeton Theological Seminary; "The Bible and the English Reformation," by Ashbel Welch, Esq., of Lambertville; and "The Era and Work of Bible Societies," by Rev. Wm. J. R. Taylor, D.D., of Newark.

The Hon. F. T. Frelinghuysen, who was engaged to speak on the "Relations of the English Bible to Religious and Civil Liberty," came to Trenton to fulfil his appointment, but was taken ill and had to return to his home, to the great regret of the large audience. The papers and addresses were all, as might be expected from their authors, able and interesting. The public will have an opportunity to judge of their excellence for themselves, as they are to be printed, with the proceedings of the convention, in a

memorial volume, which we have no doubt will take its place among the worthy monuments which learning and piety have erected in honour of the English Bible.

It was the feeling of all present on this memorable occasion that the influence of the convention would be felt throughout the State, and would be salutary and abiding. The presiding officers of the convention were—Mr. Vail, of Hunterdon, who first suggested the idea of the celebration, Hon. John Hill, Dr. Elmer, Judge John T. Nixon, and Rev. John McLean, D.D. The venerable ex-president of Princeton College, in his black velvet cap, might have been taken for one of the old Reformers, perhaps Wycliffe himself returned to grace the assembly convened to do him honour. Like a tree planted by the rivers of water whose leaf has not withered, and which still brings forth fruit in old age, this veteran servant of Christ lives to give his testimony to the value of that word "which liveth and abideth for ever."—*P. D. V. C., in the Christian Intelligencer.*

Miscellaneous.

HOLY SCRIPTURES.

Welcome, dear book, soul's joy and food! the feast
Of spirits; heav'n extracted lies in thee.

Thou art life's charter, the dove's spotless nest
Where souls are hatch'd unto eternitie.

In thee the hidden stone, the manna lies;
Thou art the great elixir rare and choice;

The key that opens to all mysteries,
The word in character, God in the voice.

Thou art the oyl and the wine-house;
Thine are the present healing leaves,
Blown from the tree of life to us
By His breath whom my dead heart heaves.

Each page of thine hath true life in't,
And God's bright minde exprest in print.

Thou art the faithful, pearly rock;
The hive of beamy, living lights;
Ever the same, whose diffus'd stock
Entire still wears out blackest nights.
Thy lines are rays the true Sun shed;
Thy leaves are healing wings He spreads.

—Vaughan.

THE BIBLE A COMFORT IN OLD AGE.

Our mortuary list this month contains the name of the Rev. John N. C. Grier, D.D., of Brandywine Manor, Pa., who died at his residence Sept. 12th, 1880, in the 89th year of his age, having lived for more than eighty-eight years within one mile of the spot where he was born. Sixteen years ago he resigned the pastoral office, which he had held for half a century in the church where his father before him had preached for twenty-seven years. An interesting feature of his later experience was his love for the word of God. During the sixteen years since his retirement from the pastorate he read the Bible through, word for word, the almost incredible number of *one hundred and fifty-seven* times, marking down on the fly-leaves when he began and when he ended each reading. Such an example of devotion to the Bible in this busy bustling age, is remarkable, if not unprecedented.

From "Gleanings for the Young."

TRIED AND PROVED.

An aged widow was meditating upon the faithfulness and love of God, with her Bible open before her. It was an old Bible—a *very old one*—which bore the marks of constant handling; but it was a very precious one to its owner, not only because it had been her mother's Bible, but because in it she had for many years been accustomed to seek for the comfort which she could find nowhere else. So this one holy book was dear to her heart, and a treasure in her home. And so familiar was she with its contents that she knew where to find almost any passage she desired.

Throughout her Bible there were many words and marks, which she had written with her pencil, the most numerous of which were "*T.*" and "*P.*"

While the widow was thus occupied, her meditation was interrupted by the presence of a visitor, who, seeing the open Bible before her, made some observations respecting the preciousness of its contents; and on turning over some of its leaves in order to find a passage which had been referred to, saw "*T.*" and "*P.*" written in several places upon the margin, and therefore took the liberty of asking what it meant.

The widow's reply was simple and beautiful. She said: "That means *Tried* and *Proved*. For many years past I have come to this Bible for instruction and comfort, and have always found what I sought. It has never failed me. It was in its blessed pages that, through the Holy Spirit's help, I discovered myself to be a lost and ruined creature; a sinner by nature and practice; exposed to the displeasure of the best of Beings without being able to save myself; and here also I learned that Jesus was *mighty to save*. I read his own gracious words of invitation, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' I believed that he meant what he said. In prayer and desire I sought for mercy. I cast my helpless soul upon him, and found salvation, became renewed in heart and life, found the *rest* he had promised, and *proved* his faithfulness; and against *that* invitation and promise I inscribed my first *T.* and *P.*

"He promised his disciples that if they asked they should receive. I have asked him for numerous blessings, and he has never allowed me to ask in vain. I became a widow, and my children were fatherless. My heart was full of bitterness and sorrow. I read these blessed words: 'Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.' 'A father of the fatherless, and a judge of the widows, is God in his holy habitation.' Committing myself and my children to his care, I found God was faithful; and here in both cases you see I have written *T.* and *P.*

"Troubles and sorrows of various kinds have assailed me, yet, in the midst of all, I have never been left destitute, uncomfortable, or unprotected. I have trusted in the divine promise, and have ever found it fulfilled. I have humbly endeavoured to walk by its precepts, and have always found my steps wisely directed and safely guarded. I have based my faith upon its statements, and have never found them fail me; therefore my recorded *T.'s*, and *P.'s*, are my testimonies to the faithfulness of my Father in heaven. And the book whose promises have been so richly fulfilled in my experience in this life will be as worthy of my confidence in respect to all the future life, on which it has caused my soul to hope, and therefore this holy Bible is precious to my soul."

Happy old saint! Such faith as hers has ever been honoured and ever will be.

Reader! you too doubtless have a Bible. Does it possess any such memorials of your spiritual experience with the divine promise? Have you *tried* and *proved* for yourself the faithfulness of God to the soul that trusts and obeys him?

The Bible contains the same truths and promises for you that it did for this aged widow. Its word addresses you for the same purpose as it addressed her. It declares that Jesus Christ, the divine Son of God, is the Saviour of sinners. That "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The Bible declares that God hears and answers prayer. That he is a present help in trouble. That he is the Father of mercies and the God of comfort. Do you know this in your own soul's history and experience?

Have you *not* proved these things? Then it is because you have not tried them. Seek in the divine word for the truth that maketh wise unto salvation. Imbibe its teachings; attend to its instruction; believe its statements; obey its precepts. Seek by prayer for the help of the Holy Spirit, and by his power you shall be able to reduce, to practice the commands of the Most High. And as you seek thus for mercy, pardon, and renewal through faith in Jesus Christ, and repentance toward God, you will find God faithful to his promise and faithful to you, peace and joy and hope will fill your soul with gladness, and you too will be able to write on the margin of the book that records the promises, "*Tried and Proved*;" and you will be able to sing with gratitude and joy—

"Should all the forms that men devise
Assail my faith with treacherous art,
I'll call them vanity and lies,
And bind the gospel to my heart."

DO YOU LOVE YOUR BIBLE?

Reader, love of the word of God is one great mark of a true Christian. Give me leave to ask whether you know anything of this love. Is the Bible sweet and refreshing to your soul? Do you love your Bible?

There never was a man or woman converted, from one end of the world to the other, who did not love the revealed will of God. Just as a child born into the world desires naturally the milk provided for its nourishment, so does a soul born again desire the sincere milk of the word. This is a common mark of all the children of God—they "delight in the law of the Lord." How is it with you?

Show me a person who despises Bible reading, or thinks little of Bible preaching, and I hold it to be a certain fact that he is not yet born again. He may be zealous about forms and ceremonies. He may be diligent in attending sacraments and daily services. But if these things are more precious to him than the Bible, I cannot think he is a converted man.

Tell me what the Bible is to a man, and I will generally tell you what he is. This is the pulse to try, this is the barometer to look at, if we would know the state of the heart. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of his presence. And I believe it to be a signal evidence of the Spirit's presence, when the word is really precious to a man's soul. When there is no appetite for the truths of Scripture, the soul cannot be in a state of health. There is some serious disease.

Reader, what is the Bible to you? Is it your guide, your counsellor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, Do you really love your Bible?—*J. C. Ryle.*

Bible Society Record.

NEW YORK, OCTOBER, 1880.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, Oct. 7th, at half-past three o'clock, P. M., Frederick S. Winston, Esq., Vice President, in the chair.

The Rev. E. P. Rogers, D.D., read a portion of the 119th Psalm and offered prayer.

The death of the Hon. La Fayette S. Foster, one of the Vice Presidents of the Society, was announced, and a committee was appointed to prepare a memorial notice for the records of the Board.

Secretary Hunt reported concerning his recent visit to Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church South, in Michigan, Illinois, Pennsylvania, and Kentucky.

Two auxiliaries were recognized in Dakota, one in Iowa, one in Texas, and one in New Mexico.

Grants of books were made to the value of about \$10,800, including \$5,000 for colportage.

The receipts of the Society for September were \$30,789 62, of which \$21,830 79 were for books sold and \$5,749 06 from donations, and the remainder from legacies and rents. The payments for the month were \$49,833 54.

Number of volumes issued, 97,701.

THE WYCLIFFE SEMI-MILLENNIAL CELEBRATION

The friends of this Society have been made aware, by an announcement made several months since, that the Rev. Dr. Storrs has accepted an invitation to deliver an oration in this city on the 2d of December next, in commemoration of the work of John Wycliffe. In response to frequent inquiries it is proper to state that the

tickets for admission to the Academy of Music, where the exercises are to be conducted, are to be free, and in due time they will be ready for distribution. More definite announcement concerning the celebration will appear a few weeks hence in the weekly and daily papers of this city.

The Wycliffe celebration held under the auspices of the New Jersey auxiliaries of this Society was an occasion of marked interest, as may be seen from the account of the exercises which appears upon another page of this number of the *Record*.

THE REV. SAMUEL B. BERGNE.

The death of the Rev. Samuel B. Bergne, so long identified with the work of the British and Foreign Bible Society, is announced in the last issue of the *Monthly Reporter*. Mr. Bergne resigned his position as secretary of that society at the close of last year. The committee, in accepting his resignation, gave expression to their feelings in the following terms:

The long and faithful service which he has rendered the society, the efficient manner in which he has discharged the duties of his office, and the high esteem in which he has been held by all who have been associated with him in the work, have rendered the severance of this tie most painful. Mr. Bergne has, however, consented to give such continued attention to the affairs of the society as his health and strength will allow, and to afford the committee, when they meet, the benefit of his extensive experience and mature judgment.

In announcing his decease, the committee say:

It is with deep sorrow that the committee record the death, on July 19, in his seventy-fifth year, of their beloved friend and fellow-worker, the Rev. Samuel B. Bergne. During the illness which came upon him a few weeks only after he had resigned the post of secretary, they cherished the hope that he might be spared to rejoin their councils, and give them the benefit of an experience based upon twenty-six years' conduct of their work. With this hope they pressed upon his acceptance the position of consulting secretary. But the days of his earthly service were numbered, and he has now been taken to the rest for which the discipline of protracted weakness and pain had brought him to yearn.

Mr. Bergne was minister of the Poultry Chapel, London, when, in the year 1853, he was invited to become secretary in the place of the Rev. George Browne, who had in turn succeeded the Rev. Joseph Hughes, one of the original secretaries of the society. The enthusiasm with which its jubilee was then being celebrated gave a great impetus to its work; and the tide continued to rise, year by year, as fresh countries were, in the good providence of God, thrown open to the entrance of the word of life. Between the beginning and close of Mr. Bergne's secretariat almost every department of the work was doubled. This was an increase in which he found constant joy and reward, though none could be more unwilling than he to take to himself any share of the credit. Subject to the thought, that was always uppermost in his mind, of depend-

ence upon a heavenly Master, his modesty led him to regard himself as simply the exponent of the views of the committee, though the latter were forward to acknowledge how materially his wisdom helped them in arriving at their decisions, and how largely these gained by the promptitude with which they were carried out, and the loving spirit in which they were communicated.

Summary of District Superintendents' Reports,

For the month of August, 1880.

Number of District Superintendents reporting.....	19
Auxiliaries, Branches, etc., visited.....	119
Anniversaries attended.....	43
New Societies and Committees formed.....	6
Sermons and Addresses delivered for the Bible cause	150
Letters sent.....	1,485
Miles travelled on official duty.....	16,445
Donations and subscriptions secured for the Bible cause	\$1,129 42

Summary of Bible Distribution in August, by One Hundred and Twenty-six Colporteurs and Twenty-six County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	2,917	671
Families visited by them.....	30,885	11,133
Families found destitute of the Bible.....	5,970	1,517
Destitute families supplied.....	4,650	1,084
Destitute individuals supplied in addition...	2,567	540
Number of books sold.....	16,393	2,458
Value of books sold.....	\$5,603 57	\$921 10
Number of books distributed gratuitously...	4,566	1,006
Value of books distributed gratuitously.....	\$931 36	\$257 39

Summary of Forty Annual Reports of Auxiliary Societies,

Received in September, 1880.

Receipts from sales in twelve months.....	\$2,769 14
Receipts from collections and donations.....	3,133 75
Paid American Bible Society on book account.....	3,144 81
Paid American Bible Society on donation account....	1,803 20
Expended on their own fields.....	524 92
Value of books donated.....	474 34
Value of stock on hand at date.....	5,295 07
No. of these Auxiliaries reporting general operations..	7
Collecting and distributing Agents employed.....	7
Families visited by them.....	1,989
Families found destitute.....	201
Destitute families supplied.....	120
Destitute individuals supplied in addition.....	39
Sabbath and other schools supplied.....	13

Societies Recognized as Auxiliary,

October, 1880.

With Names and Post Office Addresses of Corresponding Secretaries.

Brookings County B. S., Dakota, H. P. Hansen, Brookings.
Codington County B. S., Dakota, D. C. Thomas, Watertown.
Albion and Vicinity B. S., Iowa, Enoch Lewis, Albion.
Burnet County B. S., Texas, Jas. L. Watson, Burnet.
Socorro County B. S., New Mexico, Rev. S. D. Fulton, Socorro.

Deceased Members.

Hon. La Fayette S. Foster, Vice President, Norwich, Conn.
Rev. William A. Hallock, D.D., New York.
Rev. Samuel H. Cox, D.D., Bronxville, N. Y.
Marshall O. Roberts, New York.
Rev. Charles Kittredge, Clarkson, N. Y.
Rev. Benjamin P. Aydelotte, D.D. Cincinnati, Ohio.
Rev. John N. C. Grier, D.D., Brandywine Manor, Penn.
Hon. William H. Tuthill, Tipton, Iowa.
Rev. Charles Kelsey, Mt. Vernon, N. Y.
Rev. John K. Converse, Burlington, Vt.
Rev. Rodolphus Landfear, Hartford, Conn.
Mrs. George Griswold, New York.
Rev. John Crawford, Danbury, Conn.
Benjamin B. Gaylord, Portsmouth, Ohio.
Mrs. Anna C. Prall, Sparkill, N. Y.
Mrs. Mary Adams, Nashville, Ill.
I. Annie S. Delamater, Flushing, N. Y.
Nelson Ripley White, New York.

MONEYS RECEIVED IN SEPTEMBER, 1880.

Gifts:—

FROM INDIVIDUALS.

A Friend, Beaver Creek, Montana.....	\$5 00
A Friend, St. Lawrence County, N. Y.....	50 00
A Friend, Salisbury, Mo.....	15 00
A Lady Friend, Rockford, Ill.....	100 00
A Friend.....	1 00
A Friend through Mrs. Schrenck, Evansville, Ind.....	10 00
Cox, Charles B., St. Louis, Mo.....	1 00
Collections through Rev. M. Mathieson, District Superintendent, New Mexico.....	10 00
Collections through China and Japan Agency	16 22
Collections by Colporteurs:	
Through Rev. W. R. Long, D. S., W. Va.	15 96
“ “ J. L. Lyons, “ Ga....	6 95
“ “ W. McCandlish, “ Neb....	62
“ “ W. B. Rankin, “ Tex....	115 60
“ “ T. J. Rutledge, “ Ala....	32 25
“ “ Geo. S. Savage, “ Ky....	23 45
“ “ “ “ Tenn....	5 94
“ “ J. J. Thompson, “ Ks....	30 14
“ “ Geo. M. Tuthill, “ Mich....	13 55
“ “ “ “ Wis....	15 93
“ “ C. H. Wiley, “ N. C....	26 57
“ “ “ “ S. C....	31 18
“ “ E. Wright, “ Mo....	43 81
“ Colporteurs in Virginia.....	75 71
Deming, Louise, Litchfield, Ct.....	30 00
Marquand, F., New York.....	350 00
“Temperance,” by M. J. Stockwell, New York	5 00
Strong, Mrs. E. B., Woodbourne, N. Y.....	30 00
R. Hamilton Fund.....	175 00
G. W. Tuttle Fund.....	35 00

\$1,280 88

FROM LEGACIES.

Buck, Maria, late of Otsego County, N. Y....	60 00
Earnest, George, Sr., late of Baltimore, Md..	567 95
Merle, Ophelia G., late of Brooklyn, N. Y....	1,000 00
Trust Estate of Henry P. Haven, late of New London, Ct.....	250 00

1,877 95

FROM CHURCH COLLECTIONS.

ALABAMA.

Gold Hill, Meth. Ep. Church, South.....	4 15
La Fayette, Meth. Ep. Church, South.....	7 25
Oak Bowers, Meth. Ep. Church, South.....	1 00
Summersfield, Meth. Ep. Church, South.....	3 60
Uniontown, Meth. Ep. Church, South.....	14 75
Wetumpka, Meth. Ep. Church, South.....	13 00
“ Baptist Church.....	4 05

COLORADO.

Colorado Conference Meth. Ep. Church.....	22 30
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DELAWARE.

Christiana Hundred, Christ Church.....	35 00
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GEORGIA.

Toccoa, Meth. Ep. Church.....	4 00
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ILLINOIS.

Northwestern Swedish M. E. Conference.....	10 02
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INDIANA.

Northwestern Indiana Conference M. E. Ch..	14 10
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KANSAS.

Augusta, Meth. Ep. Church.....	2 50
Florence, Pres. Church.....	5 47
Oxford, Meth. Ep. Church.....	2 30
Winfield, Meth. Ep. Church.....	30

MAINE.

Thomaston, Cong. Church.....	5 00
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MASSACHUSETTS.

Florence, Cong. Church.....	26 84
Washington, Meth. Ep. Church.....	2 00

MICHIGAN.

Charlotte, Cong. Church.....	12 00
Detroit Conference, Meth. Ep. Church.....	59 58
Michigan Conference, Meth. Ep. Church.....	93 15
Portland, Cong. Church.....	5 40

MINNESOTA.

Spring Valley, Cong. Church.....	3 10
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NEW HAMPSHIRE.

Gilmanton Iron Works, Cong. Church.....	\$7 40
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NEW JERSEY.

Livingston, Meth. Ep. Church.....	2 32
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NEW YORK.

Brooklyn, North 5th Street Meth. Ep. Church	10 00
Hammondsport, Meth. Ep. Church.....	3 09
New York Conference, Free Meth. Church...	30 00
Poughkeepsie, Second Reformed Church.....	43 41
Susquehanna Conference, Free Meth. Church	21 87

NORTH CAROLINA.

Moorestville, Pres. Church.....	15 00
Prospect, Pres. Church.....	88

OREGON.

Columbia River Conference, Meth. Ep. Church	66 55
Oregon Conference, Meth. Ep. Church.....	16 00

PENNSYLVANIA.

Bloomsburg, First Pres. Church.....	12 50
Central Penn. Conf'ce, Williamsport District	3 00

WISCONSIN.

La Crosse, Pres. Church and Sunday School..	8 05
Pike Grove, Pres. Church.....	6 00

\$597 43

FROM AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.

George E. Brown, Boston, Mass.....	7 50
Rev. W. S. Plumer, Columbia, S. C.....	16 35
E. E. Pressly, Sincerity, S. C.....	5 00
Rev. W. M. Viney, Texas.....	41 00
Kansas Central Agency.....	102 73
Seaman's Aid Society, Portsmouth, N. H.....	10 00

182 58

FROM AUXILIARY BIBLE SOCIETIES:—

ON DONATION ACCOUNT.

Clinton County, Mich.....	17 45
Columbia County, N. Y.....	30 00
Chicago, Ill.....	6 00
Cass County, Ill.....	30 00
Ford County, Ill.....	22 00
Houston County, Minn.....	13 83
Hunterdon County, N. J.....	100 00
Jasper County, Ill.....	8 00
McLeod County, Minn.....	3 26
Montgomery County, N. Y.....	180 00
Mecklenburg County, N. C.....	150 00
Portage County, Ohio.....	75 00
Rensselaer County, N. Y.....	120 00
Sumner County, Tenn.....	18 65
Somerset County, N. J.....	30 00
Tirzah, N. C.....	40 00
Union, of Sauk County, Wis.....	2 20
Waxhaw, S. C.....	30 00
Ware Village, Mass.....	112 90
Wayne County, Ill.....	2 00
Yellow Medicine County, Minn.....	32 13

1,023 42

Receipts from Sales:—

FROM AUXILIARY BIBLE SOCIETIES:—

ON PURCHASE ACCOUNT.

Atchison County, Ks.....	80 00
Allegan County, Mich.....	2 75
Andrew County, Mo.....	10 89
Attica and Vicinity, Ind.....	13 00
Antwerp and Vicinity, Ohio.....	7 46
Allen County, Ohio.....	63 97
Bullitt County, Ky.....	30 65
Big Stone County, Minn.....	33 50
Boone County, Iowa.....	35 00
Boulder County, Col.....	23 44
Bent County, Col.....	16 81
Brown County, Texas.....	23 30
Bangor Young Men's Me.....	25 00
Bartow County, Ga.....	42 00
Brazil and Vicinity, Ind.....	12 10
Cumberland County, N. C.....	40 00
Chautauqua County, N. Y.....	41 21
Chippewa County, Minn.....	27 97

Caledonia, Mo.....	\$8 35
Charlton County, Mo.....	9 70
Clinton County, Iowa.....	31 81
Clear Creek, Col.....	44 12
Comanche County, Texas.....	25 50
Coryell County, Texas.....	60 50
Columbia County, Wis.....	47 30
Caldwell County, Ky.....	40 00
California.....	400 00
Chicago, Ill.....	144 00
Cass County, Ill.....	16 00
Clay County, Ill.....	14 00
Clinton County, Ind.....	5 72
Duck River, Tenn.....	100 09
Evart, Mich.....	18 46
Elbert County, Ga.....	10 00
Elkhart and Vicinity, Ind.....	40 00
Enfield, Ill.....	85 45
Fulton County, Ohio.....	25 00
Ford County, Ill.....	109 46
Fountain County, Ind.....	40 00
Greene County, Iowa.....	14 00
Grant County, Dakota.....	10 00
Guthrie County, Iowa.....	44 25
Gallia County, Ohio.....	81 06
Geneva, N. Y.....	42 88
Gratiot County, Mich.....	18 60
Harrison County, W. Va.....	17 16
Hempstead County, Ark.....	25 00
Houston County, Minn.....	21 75
Henry County, Ind.....	26 95
Hamilton County, Texas.....	36 20
Harrison County, Texas.....	84 15
Hamilton, Mo.....	43 50
Hamilton County, Ill.....	80 00
Indiana Bible Association of Friends.....	83 29
Jefferson County, Iowa.....	15 20
Jackson County, W. Va.....	40 23
Jefferson County, Col.....	47 78
Jasper County, Ill.....	11 13
Knoxville, Tenn.....	37 19
Kennebec County, Me.....	95 80
Little Compton, R. I.....	4 14
Lincoln County, Tenn.....	43 60
La Fayette, Ala.....	6 50
Livingston County, Mich.....	6 73
Lawrence County, Mo.....	32 00
Las Animas County, Col.....	43 95
Lincoln County, Tenn.....	45 00
Leon County, Fla.....	2 00
Laramie City, Wyo.....	13 31
Morgan County, Ind.....	23 00
Mauzy County, Tenn.....	35 00
Mecosta County, Mich.....	12 21
Marshall County, Ks.....	18 00
McLeod County, Minn.....	38 39
Mason County, W. Va.....	42 15
Mitchell County, Ga.....	25 00
Maine.....	623 20
Marrion County, S. C.....	14 31
Mahaska County, Iowa.....	50 00
Montgomery County, N. Y.....	220 00
Mecklenburg County, N. C.....	59 58
Massachusetts.....	500 00
Moore County, N. C.....	45 42
Mt. Erie, Ill.....	35 00
Michigan City, Ind.....	7 83
Medina County, Texas.....	25 00
Northern Utah.....	21 85
Nodaway County, Mo.....	21 25
Owen County, Ky.....	29 54
Oregon.....	40 30
Pendleton County, Ky.....	26 65
Pennsylvania.....	1,511 44
Posey County, Ind.....	36 30
Rowan County, N. C.....	24 46
Russell and Vicinity, Iowa.....	14 05
Sharpsburg and Vicinity, Ky.....	16 94
St. Clair County, Mich.....	19 01
St. Louis County, Mo.....	32 90
Shelby County, Ohio.....	59 02
Saunders County, Neb.....	4 20
Stephenson County, Ill.....	618 26
Stoux County, Iowa.....	45 80
Sumter County, Ga.....	20 00
Sangamon County, Ill.....	106 51
Tirzah, N. C.....	20 35

Uniontown, Ala.....	\$13 60
Union County, Ky.....	65 00
Utah County, Wyo.....	43 23
Verona, Mo.....	20 47
Wexford County, Mich.....	10 00
Waxhaw, S. C.....	20 00
Waterville, Minn.....	22 95
Wyoming County, N. Y.....	88 00
Washington County, Me.....	20 00
Washington County, Iowa.....	132 09
Washington County, N. Y.....	64 36
Wayne County, Ill.....	30 00
White County, Ill.....	28 00
Warren County, Ind.....	10 00
Wood County, W. Va.....	8 15
Yellow Medicine County, Minn.....	20 47

\$7,867 06

Bible Committee, Lincoln County, Neb.....	4 00
" " Carbon County, Wyo.....	10 53
Rev. M. Matthieson, Dist. Supt., New Mexico.....	22 00
Rev. O. J. Squires, " Iowa.....	12 80
Rev. E. Wright, " Mo.....	5 00
Kansas Central Agency.....	62 50
Rev. I. G. Bliss, Agent, Turkey.....	4,296 73
Rev. L. H. Gulick, Agent, Japan.....	667 82

5,081 38

MISCELLANEOUS.

Interest.....	2,689 70
J. Burr Legacy Income Fund.....	237 75
Retail Sales.....	1,379 26
Trade Sales.....	493 92
Sales by Colporteurs.....	5,699 91
Record Subscriptions.....	30
Rents.....	1,331 82
Sundries.....	941 16

\$30,789 62

SUMMARY OF RECEIPTS FROM EACH STATE, ETC.,
DURING SEPTEMBER, 1880.

	Purchase Acc't.	Gifts.	Legacies.	Total.
Alabama.....	\$20 10	80 05	.....	\$100 15
Arkansas.....	25 00	.....	25 00	25 00
California.....	400 00	.....	.....	400 00
Colorado.....	181 10	22 80	.....	203 40
Connecticut.....	.....	30 00	250 00	280 00
Dakota.....	10 00	.....	.....	10 00
Delaware.....	.....	35 00	.....	35 00
Florida.....	2 00	.....	.....	2 00
Georgia.....	97 00	10 95	.....	107 95
Illinois.....	1,227 86	173 02	.....	1,405 88
Indiana.....	298 19	24 10	.....	322 29
Iowa.....	395 00	.....	.....	395 00
Kansas.....	160 50	143 44	.....	303 94
Kentucky.....	208 73	23 45	.....	232 23
Maine.....	764 00	5 00	.....	769 00
Maryland.....	.....	.....	567 95	567 95
Massachusetts.....	500 00	149 24	.....	649 24
Michigan.....	82 76	206 13	.....	288 89
Minnesota.....	165 03	52 32	.....	217 35
Missouri.....	179 06	64 81	.....	243 87
Montana.....	.....	5 00	.....	5 00
Nebraska.....	8 20	62	.....	8 82
New Hampshire.....	.....	17 40	.....	17 40
New Jersey.....	.....	132 32	.....	132 32
New Mexico.....	22 00	10 00	.....	32 00
New York.....	9,313 85	5,105 39	1,060 00	15,479 74
North Carolina.....	189 81	232 45	.....	422 26
Ohio.....	236 51	75 00	.....	311 51
Oregon.....	40 30	82 55	.....	122 85
Pennsylvania.....	1,511 44	15 50	.....	1,526 94
Rhode Island.....	4 14	.....	.....	4 14
South Carolina.....	34 81	82 53	.....	116 84
Tennessee.....	260 79	24 59	.....	285 38
Texas.....	254 65	156 60	.....	411 25
Utah.....	21 85	.....	.....	21 85
Virginia.....	.....	75 71	.....	75 71
West Virginia.....	107 69	15 96	.....	123 65
Wisconsin.....	47 30	32 18	.....	79 48
Wyoming.....	72 07	.....	.....	72 07
Japan.....	667 82	16 22	.....	684 04
Turkey.....	4,296 73	.....	.....	4,296 73
	\$21,905 84	7,105 83	1,877 95	\$30,789 62

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

REV. EDWARD W. GILMAN, D.D.	.....President.
REV. ALEXANDER McLEAN, D.D.	} Corresponding Secretaries.
REV. ALBERT S. HUNT, D.D.	
ANDREW L. TAYLOR	.....Assistant Treasurer.
CALEB T. ROWE	.....General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

Bibles of all sizes in substantial and attractive bindings, at prices varying from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida	Rev. THOS. J. RUTLEDGE, Opelika, Ala.
Arkansas	Rev. W. H. VERNOR, Little Rock, Ark.
California & Nevada	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia & Florida	Rev. J. L. LYONS, Jacksonville, Florida.
Illinois & West'n Indiana	Rev. E. G. SMITH, Morrison, Whitesides Co., Ill.
Iowa	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Kansas	Rev. J. J. THOMPSON, Topeka, Kansas.
Kentucky, Eastern and Middle Tennessee	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Michigan & Wisconsin	Rev. GEORGE M. TUTHILL, Kalamazoo, Mich.
Minnesota & Dakota	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Missouri	Rev. EDWARD WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyoming	Rev. WM. McCANDLISH, Omaha, Neb.
New Jersey & Delaware	Rev. GEORGE SHELDON, D.D., Princeton, N. J.
New Mexico & Arizona	Rev. M. MATTHIESON, Socorro, New Mexico.
North & South Carolina	Rev. C. H. WILEY, Winston, Forsythe Co., N. C.
Ohio & Eastern Indiana	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter.	Rev. P. C. HETZLER, Salem, Oregon.
Texas	Rev. WILLIAM B. RANKIN, Austin, Texas.
Utah, Idaho, & Montana	Rev. H. D. FISHER, Salt Lake City, Utah.
West Virginia	Rev. WALTER R. LONG, Wheeling, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1880, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

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